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After the death of one of their relatives, the Isneg also *lapatán* or taboo some of the coconut trees that belonged to the deceased. Such trees are easily recognizable, as one always finds a certain quantity of strips of bamboo or of thorny branches or of both, tied all around the tree, at the height of one's shoulders. I know of a couple of Iloko teachers who, knowing nothing about this custom, climbed a tabooed coconut tree, in order to drop down some of the fruits and eat them; unfortunately they were caught by the owners and got free only after the payment of a heavy fine. If they had been natives of the district, they would not have escaped so easily, although I doubt very much if an Isneg would ever dare break such a taboo.

Coconuts that have been gathered at the time of the owner's death are also declared taboo, and nobody is allowed to partake of them until the time of the *obóbāt;* if no such ceremony takes place (which must be a rare contingency) the fruits are left to decay. At the time of the *obóbāt*, however, they are declared *inúkas* or free, and everybody is allowed to consume them.

The following are the *lapāt* or taboos that have to do with fishing:

1. It is usually forbidden to catch fish in that part of the river or brook that passes near the settlement in which a person died. This taboo is lifted only at the time of the *obóbāt*. The tabooed section, which is said to be *mabalsiyán*, is marked off at both ends by green leafy canes of bamboo grass (Miscanthus sinensis) stuck in the bottom of the river or brook.

2. If the relatives of the deceased claim the exclusive right of fishing in a certain part of a river or brook, this section or *anáwań* remains tabooed until the *obóbāt* or completion of the mourning period.

It is forbidden to work on two days, namely on the second day after the funeral, the *taribukáy*, and on the day following the *obóbāt* ceremony. This obligatory rest is called *úlin*, and any work done on such a day is considered useless and inevitably subject to being completely spoiled.

A widow or widower is forbidden to visit the relatives of the deceased husband or wife for the whole period that elapses between burial and *obóbāt*. Infringement of this taboo would cause the whole body of the culprit to swell up. The same punishment would be inflicted on a widow or widower who would dare eat mushrooms (*óoń*) or *úbud* (young shoots of some palm trees, as the *anîboń* or fishtail palm, etc.).

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765 The next day a general rest (*ńilin*) is proclaimed all through the settlement, and after that, except for those who practised *mańgabi* ● 527 and usually abstain from corn, yams and sweet potatoes for a month or so, and except for those who insist on continuing to *magló*, every- 769 body again leads his customary easy-going life, just as if nothing had happened, while the grave is forgotten together with its occupant, and the temporary hut is not cared for any more. This hut falls down and its materials decay within a comparatively short time.

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the latter being usually the most plentiful, over a small space called *tálon*. This *tálon* is generally not much larger than one square yard, and so the first day's work is finished within a comparatively short time.

Besides the observances that are usual for all kinds of work, and which have been mentioned previously, here are a few practices that are peculiar to the *mañumá* (clearing), which it is good for the Isneg to heed. And so, before beginning to cut anything, he should perform the ceremony called *sapsapó*. This consists in strewing a certain amount of ashes, brought along for this purpose, first to the left, then to the right, and finally behind his back, in order to avoid, if not the approach, at least the bites of mosquitoes for the entire duration of the *mañumá*. Besides, if he is a careful man, he will have provided himself with one or more of the following: *alimbódo, anagláw, talésăy*. The *alimbódo* is a kind of herb that keeps you from any kind of harm, from anything that might hurt you, provided it be placed at the spot where you begin your work. The *anagláw* is a low herb with comparatively long leaves, that grows all over the district, and is put down at the same place as the preceding, for the benefit of the worker and his *kómăn*. The *talésăy* also is a small herb, and serves the same purpose as the *anagláw*, but it is found only in forested areas. At the same time the following prayer may be recited. The text was given me by *Yadán* from Nagbabalayan (O dialect, K branch).

Dinakami paipalagmán kiyá sipăt năyá inammăyán (Do not disobey us at the clearing of the rice field).

Now pronounce the word *óka* or *póka*, and begin attacking the bushes. This word should be pronounced every day before the first stroke of the hatchet, until the whole field is cleared. Its pronunciation will help you to go up the slope in a lively way and to finish the work quickly. Should somebody come along and pronounce the same word, while you are busy cutting the bushes, its pronunciation will have the same effect, making the work easy for you.

The next day, that is the day after the *tálon* has been cleared, the Isneg *ɪumowáñ*, which means that he stays at home and does nothing: he makes it a holiday (*ñílin*). Woe to him if he infringes this taboo. What would befall him, nobody really knows, as it has never happened yet that this holiday was not kept: no Isneg willfully disobeys any of the customs of his people, and this special taboo is known by everybody.

773 it struck the sky. The sky became frightened and
821 raised up, causing a great commotion, and the trees were torn out of the ground.

776 To the family of Hatan, I will add the names of
[771] some other *anitos*. The tendency is for them to lessen in scope, in number, and in interest (i.e.—toward monagony). First I will mention some good *anitos*.

776 *Kaybacan* is the guardian of the house. A feast,
527 *pildap*, is given to him upon completion of a new house.
342 Small spears are placed there in the house where he stays. Whenever there is meat, a small portion is placed on the spears. Otherwise the family will get
[704] sick. No eels, deer, or mud fish are brought into the house; for the *anito* dislikes their smell and would run away, leaving the family to sicken and die.

776 *Pilay* is the guardian of the farm. He lives in
241 the granary. If a stranger touches it, he becomes lame. A small feast, *pespes*, is given to him at the beginning of the harvest.

Ambungan is the guardian of the rice harvest. Before harvest one must mix some burnt rice with shredded coconut and eat it under a certain big tree
[821] where he is. If the owner does not do this, strong winds and rain will come and blow down the grain.

776 *Danag* is the guardian of the fishermen and hunters; while *Ayan* induces the wild pig to run into the trap; but *Siwasion* helps the wild pig and deer to avoid the hunters.

Daguan makes one strong to work, and *Manglanbang* is the guardian of the warrior; while *Panugatang* is the guide. *Sangasan* guards the entrance to the *barangay*.

241 784 527 Harvest is started in the wax of the moon. In each *barangay* there is a chosen woman, *gomanay* (beginner of harvest) who goes ceremoniously to each field in turn and cuts the first bundle of rice and stores it in the granary. She must observe many taboos and no one else may come near the field for two days prior to cutting. During the first five days of harvest no one visits the owners house nor asks for fire. No fuel is cut nor rice pounded. The *anito* must not be frightened. Otherwise planting and honest are gala seasons.

[805] Each full of the moon is observed as a holiday; also as the first thunder and first rainbow in the season. In the full of the moon the granary (in which all the rice cut has been stored) is first opened by another chosen woman, *Manginas,* who goes ceremoniously, before dawn and takes out three bundles only, which she pounds and cooks. She eats first; but she must not take a bath nor eat fish nor chew betel-nut [479] all that day. Those who worked in that rice field then receive their share of the crop.

821 784 During an eclipse of the moon no work is done and likewise during an earthquake, which is caused in this way: deep under the earth in great cave, there lives a huge eel and a crab. When the crab pinches the eel he wiggles, and so shakes the earth.

821 Once the sun and moon had a quarrel. The moon beat the sun with a broom; and so the sun struck the moon with a fire brand giving it a dimmer light and leaving a scar where it struck.